776 who, stretching forth his arms to thee, embraceth thee and
783 carrieth thee upon his back.[62]
793 "Be daring; be not timid because of shame; be not backward."

●[627] Then the penitent [swore an oath to tell the truth, by] touching earth, and cast incense upon the fire. Thereupon he seated himself before the soothsayer and spoke—for [the seer] was the representative, the deputy, the likeness [of the goddess]:

"Our lord, protector of all, because thou perceivest my evil odor, my vices, I take off my clothing and uncover, in thy presence, my nakedness—[that is,] the things I have taken, the things that I have done. Can these things be hidden and darkened, when they are reflected and clear in thy sight?"

Then he began [the tale of] his sins—whatsoever he had done; as if he were offering a song, proceeding thus, talking, doing it as if he were following a road. Much [in that way] he followed [the tale of] his sins. So he proceeded.

785 And when he ended his words, then had he told all his
776 sins.
783 Then answered the seer, the warden [of the god]; he
793 said unto him:

"Behold, thou hast spoken to the god; thou hast offered him thy deeds and thy misdeeds.

"And behold, this thou shalt do. When the Ciuapipilti descend, when the feast of the Ciuapipilti or the Izcuiname is celebrated,[63] thou shalt fast four days. Thou shalt starve thy entrails; thou shalt parch thy lips.

"And when it is the day of the feast, at night thou shalt pierce thy tongue with straws and *maguey* spines. With these thou shalt thus repent thy sins. These thou thus payest in blood.

"And thou shalt pass these straws, as many as thou wishest, whether straws or *maguey* spines. And thou shalt pass these straws either through thy ears or through thy tongue.

"And thou shalt thus pass the straws through thy tongue; but take care lest thou do penance only to earn merit. Rather [thou shalt do it] to expiate thy sinful life; thou shalt offer blood for thy sins; [therefore] shalt thou break open thy tongue, inserting [the straw] from in front of thee.

"When thou drawest it through, thou shalt cast it down behind thee, either each one [alone] as thou takest it out, or else thou shalt gather them, binding them together, even four hundred [of them], even eight hundred of the straws, which thou shalt have passed through thy tongue.

"Thus shalt thou cleanse thyself of thy faults and thy sins."

in nemoqualtitica, y nacochetica, in tepuzmetica;

ximotlapalo, ma timopinoquetz, ma titiciolo.

Nimã ôtlalqua in tlamacuhuj, onopaltema: njman ixpan motlalia in tlapouhquj: qujlhuja, injc teviujti, ynjc tepatiloc, ynjc tajcipila.

Totecujoe, tloquahe, naenaquahe: ca ticmocujlia, ca ticmocaqujtia, in njiaca in nopalanca: njnpanzinco, njnopepetlaca, njnomamazauja: ca onor, ca onjchihuh: cujx ichtaca, cujx tlaiocaian, ca tzcac, ca tlavilpan in njnpantzinco, yn mat.

Niman ompeoaltia: in jtlapilchioaliz, vel iujn quenjn cah, vel yujn quenjn quichiuh: yn maca çan cujcatl, cenca çan jvin cenoca, cencan yvin conjtta, yn juh quichiuh, in imaca çan vtli, cencan quitocatiuh yn jtlachiual, yn juhuj cencan quitocatiuh.

Auh yn oclamjto yn jtlatol, yno mochi quito ytlachiual:

quinanquilia, yn tlapouhquj, yn jxtli, yn nacaxtli muchioa, in teujojti, in tepatilloti: quilhuja.

O ca ticmonomachilia, ca ticmomaquilia, in tloque naeaque, in motlachiual, in monequavitec.

Auh yn je, ca iuca yn tain, yn ticchinaz: yn jquac temoa, yn jquac temo ciuapipilti, anoço yn jquac ynjlhujuh ciuapipilti, yn jtenjname: nauhjujxl timoçaoaz, timocujtlaxolçoaz, timotemiztaz.

Auh yn iquac vel jlhujxl, in ie callaquj, in icaltica tiçacatlaçaz, titlacoqujxtiz: ynjn motlapilchioal, iuh tiquamjctiz y: auh ynjn iuh namjque ez y:

auh jn quenjn ticnequiz, iuh ticnequiz: yntla tiçacatlaçaz, iehoatl in tzcatlçacatl tiqujxtiz, anoço tlacuel. Auh aço monacazco in itlaqujxtiz, anoço monenepilco.

Auh ynjc tiqujxtiz: ca amo ma çan titlamaztoa, ca teuhtli, tlaçalli in tictlaça, tictlacoça, ticcujtlacoxponia, ỹ monenepil, mjxpampa ticaquiz,

motzintlan in ticqujxtiz, in tictlaçaz: aço çan cecen in ticqujxtiz, anoço çan ticcenqujxtiz, tictlatlaçalhuiz, yn aço cmmeetli, aço vntzontli, in ticqujxtiz tlacuel:

ic polliuiz, in motlatlacuel, in motlapilchioal, im nemoqual.

62. Cf. Nota 58.

63. See Cap. X. The Cuextecs or Ciuapipiltin were thought to be earth-goddesses who descended to earth in the form of sujlim; they incited men to sin and crime.

15:Bandelier E-4 (no date)1880 NU7 Aztec NU7

618 Such changes, if unimportant, might be made by him;
423 more important ones, or contested cases, had to be referred to the
[627] council of the kinship, which in turn often appealed to a gathering of the entire quarter.[96]

The "calpulalli" was divided into lots or arable beds, "tlalmilli."[97] These were assigned each to one of the married males of the kinship, to be worked by him for his use and that of his family. If one of these lots remained unimproved for the term of two consecutive years, it fell back to the quarter for redistribution. The same occurred if the family enjoying its possession removed from the calpulli. But it does not appear that the cultivation had always to be performed by the holders of the tract themselves. The fact of improvement under the *name* of a certain tenant was only required, to insure this tenant's rights.[98]

622 Therefore the chiefs and their families, although they could not,
618 from the nature of their duties, till the land themselves, still could
423 remain entitled to their share of "tlalmilpa," as members of the calpulli. Such tracts were cultivated by others for their use. They were called by the specific name of "pillali" (lands of the chiefs or of the children, from "piltontli" boy, or "piltzintli,"

[96] Zurita ("Rapport, etc.," pp. 56 and 62). We quote him in preference, since no other author, known to us, has been so detailed.

[97] "tlalmilli" "tierras, ó heredades de particulares, que estan juntas en alguna vega" (Molina, Part IIa, p. 134).

[98] Each family, represented by its male head, obtained a certain tract or lot for cultivation and use. Zurita (p. 55). "The party (member of the calpulli, because no member of another one, had the right to settle within the area of it. See Id. p. 53), who has no lands, applies to the chief of the calpulli who, upon the advice of the other old men, assigns to him such as correspond to his ability and wants. These lands go to his heirs . . . . . ." Id. (p. 56.) "The proprietor who did not cultivate during two years, either through his own fault or through negligence, without just cause . . . . . he was called upon to improve them, and if he failed to do so, they were given to another the following year." Bustamante ("Tezcuco, etc.," Parte IIIa, p. 190, cap. I). The fact, that any holder of a "tlalmilli" might *rent* out his share, if he himself was occupied in a line precluding him from actual work on it, results from the lands of the "calpulli" being represented alternately treated as communal, and again as private lands. Besides, it is said of the traders who, from the nature of their occupation, were mostly absent, that they were also members and participants of a "calpulli" (Zurita, p. 223. Sahagun Lib. VIII, cap. III, p. 349). Now, as every Mexican belonged to a kinship, which held lands after the plan exposed above, it follows that such as were not able to work themselves, on account of their performing other duties subservient to the interests of the community, still preserved their tracts by having others to work them for their benefit. It was not the right of tenancy which authorizes the improvement, but the fact of improvement for a certain purpose and benefit, which secured the possession or tenancy.